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The Anti-Slavery Bugle.

OLIVER JOHNSON, Editor.

"NO UNION WITH SLAVEHOLDERS."

JAMES BARNABY, Publishing Agent.

VOL. 5--NO. 8.

SALEM, COLUMBIANA CO., OHIO, NOVEMBER 3, 1849.

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THE ANTI-SLAVERY BUGLE,
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To any person wishing to examine the char-
acter of the paper, it will be furnished six

months, for fifty cents in advance; to all others,

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No deviation from these terms.

We occasionally send numbers to those

who are not subscribers, but who are believed

to be interested in the dissemination of anti-

slavery truth, with the hope that they will either

subscribe themselves, or use their influence

to extend its circulation among their friends.

Communications intended for insertion,

to be addressed to OLIVER JOHNSON, Editor.

All others to JAMES BARNABY, Publishing Agent.

THE BUGLE.

Reception of Wm. W. Brown in London.

We copy below, from the Liberator, the
remarks of W. W. Brown, at a public meet-
ing held in London, on the 27th ult., for the
purpose of welcoming him to England.—
George Thompson introduced Mr. Brown to the
meeting. The Mr. Jones alluded to, is an
Englishman by birth; but a residence of
eighteen years in New England has prepared
him for the work of apologizing for the
brutal prejudice against color existing in this
country; hence he attempted to disprove the
assertion of Geo. Thompson, made in his
remarks introducing Mr. Brown, that there is
a cruel and inhuman prejudice existing in our
Northern States against the colored people.
Mr. Thompson of course established
his assertion by numerous and undeniable
facts.

Mr. Brown, on coming forward, was
greeted with loud applause, which for a time
prevented him from proceeding. He said
he feared that the eulogy which his eloquent
friend, Mr. Thompson, had heaped upon him,
had raised the expectations of the meeting to
a height which he himself could not live up to.
[Hear, hear.] No one regrets more than I do that he
should have thrown his influence into the
scale of American slavery. [Hear, hear.] The
circumstance proves, however, the
baleful effects which slavery exerts over every
individual who comes within the sphere of
its influence. Here is a man who, in
1842, in conjunction with Daniel O'Connell, sent
forth an address to America, signed by
70,000 Irishmen, calling upon their countrymen
in the United States to take sides with
abolitionists, and have nothing at all to do with
pro-slavery people, as far as their influence
was concerned; telling them that the
abolitionists were the friends of the negro,
and calling upon them to join them
heart and hand; and telling them, moreover,
that they must not even keep neutral, for
there was no neutral ground upon the anti-
slavery platform. [Hear.] That man goes to
America, breathes its corrupting air, and
marks—in a moment he is paralyzed; he can do
nothing whatever for the poor slave whom
he had before recommended to the zealous
support of his countrymen in the United
States. [Hear.] He was called upon by the
persons in the persons of the Anti-Slavery
Committee, to attend a First of August meeting
in celebration of that British West India
Emancipation which he himself had labored
to bring about. What was his reply? "I
cannot commit myself while in America."—
[Loud groans, hisses, and marks of dis-
approbation.] The slave comes upon his bended
knees to this Irish apostle, and tells him
that his wife has been torn from him and
in slavery, and making his escape from
bondage without education, and never in fact
having had a day's schooling up to the moment
when he then appeared before them. Under such circumstances, the meeting he
was sure would be ready to make all allowances
for any defect that might be observable in
his mode of address. [Cheers.] And why? He had
a few days before received an invitation from
our slaveholding President, to become his
guest, while visiting Washington. [Hear,
near, hear.] Yes, he had received an invitation
to the White House, and he immediately
threw himself and his influence into the
hands of the slave power. Samson was
never more thoroughly shorn of his physical
strength by throwing himself into the
lap of Delilah, than was Father Mathew
shorn of his moral influence by his apostasy
to the anti-slavery cause. [Loud Cheers.] The
man who in Ireland, seven years ago, said
that slavery was a high-handed sin, has
found out, since he has reached America,
that there is nothing in Scripture against
slaveryholding. [Cries of "Shame."] It might
not be just in me to express my warm feelings
upon that point, and therefore I will
quote your own Cuper, who has said,
"Of all the arts sagacious dupes invent
To cheat themselves, and gain the world's assent,
The worst is Scripture warped from its intent,
Those men go wrong who with ingenious skill
Bend the straight rule to their own crooked will,
And with a clear and shining light supplied
First put it out, then take it for your guide."
[Cheers.] He (Mr. Brown) had been asked
why he had come to England? His answer
was, in the first place, that he might, for the
first time in his life, stand upon a soil that
had escaped, the horse in fact received more
protection than the slave, for if the quadruped
was unmercifully beaten, an action might
be brought against the man for the offence;
but if a slave was flogged with however-so-
much severity, a cry was immediately raised
among the by-standers, "Give it the nigger!
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THE ANTI-SLAVERY BUGLE.

From Friends' Weekly Intelligencer
Yearly Meeting at Salem.

SPRINGDALE, VA., Ninth mo. 27, 1849.
My Dear Friend—In compliance with thy request, I will endeavor to give thee an account of the late Yearly Meeting of Friends, held at Salem, Ohio.

The meeting of ministers and elders, held on 7th day the 25th of 8th month, was small, there being two of the Quarters, Redstone and Salem, which do not appoint elders. This deviation from our long-established order is to be regretted, for I think it has contributed to increase the weakness in which it originated. On Second day morning the Yearly Meeting commenced at the usual hour.

There being a number of persons present who were not members, they were informed that Friends desired to transact their church business, as usual, without the presence of others, and that all who were not in membership with us would be expected to withdraw. This being repeated by several persons, a few withdrew, but it was believed that a number remained and attended all the sittings.

Some made application for the privilege of sitting with us, which I think was granted to two or three. Before I proceed further with my narrative, I must premise that I shall have to designate the two parties into which the meeting was divided by the names which have generally been given to them. The conservative party are the friends of the discipline as it now stands, and in favor of keeping up the old landmarks and usages of the society. The reformers are those who think the society has been too exclusive and stationary. They generally lean towards the congregational form of church government, where each particular meeting makes its own discipline without being subject to the control of the superior meetings. The reformers would prefer to meet with open doors for the transaction of church business, and it was through their influence and countenance that Joseph A. Dugdale, a congregationalist from Green Plain, Ohio, was present and took an active part in the meetings both for worship and discipline. His course in this particular was disapproved by many, and appeared to me to be inconsistent with good order, and a due respect for the rights of others.

The assistant clerk being absent, one of the Reform party nominated a person to serve in his stead, but before the meeting had time to express a sentiment, a Friend on the opposite side proposed John H. Price, which nomination being voted with by several, he was invited to the table.

The clerks informed the meeting that epistles were on the table from the Yearly Meetings with which we correspond, and also two communications from other bodies with which we have not corresponded. After some discussion it was agreed to read first the epistles from the yearly meetings in connection with us; which was done, and I think a minute made of their acceptance. We were then informed that the other documents were epistles from the congregational Friends of Genesee and the Friends of Green Plain, Ohio. There being much desire manifested by the Reformers to have them read, and a warm discussion apprehended, a proposition was made by a Friend that they be read, and no further action taken on them.

He said that he saw no principle involved in merely reading them; he wished to treat with kindness and courtesy the bodies who sent them, yet he was satisfied that he could not open a correspondence with them to any advantage, as their organization was entirely different from ours, and must be considered a distinct society. He expressed his full approbation of our discipline, and his hope that Friends would not be drawn off by the new organization.

This proposition met with considerable favor from many of both parties, yet there were some of each who could not agree to it.

After a painful conflict of an hour or two, the meeting, not being able to agree, adjourned to meet at 10 o'clock next day.

On third day, after reading the opening minute, one of the representatives informed that they had agreed to nominate Benjamin Marshall as clerk, and Amos Wilson for assistant; which report was agreed to, without much, if any objection being expressed.

The question pending in relation to the two documents, was again taken up and discussed at much length by a large part of the meeting, the young, as well as the old, and middle aged, taking an active part.

Although much was said that was inappropriate, and some expressions used on both sides that had better been omitted; yet there was little or no unkindness of feeling manifested.

It was an earnest, but generally a courteous debate, though not adapted to a yearly meeting of Friends. Part of the discussion related to the principle on which questions ought to be decided in our meetings.

Some asserted that a majority of the meetings had expressed themselves in favor of reading the documents, others said that our meetings are not governed by majorities, but by weight, or by the influence of those who have most religious experience.

The Clerk said he thought the principle had been settled by the action of Ohio Yearly Meeting in 1844, when it adopted and sent down with the extracts, an epistle from a Friend in Virginia, in which it was stated that the decision of our meetings for discipline, are not controlled by majorities, but

call upon all the friends of humanity to rejoice over this great victory. Let them not heed the sordid croakings of those worse than Egyptian task-masters, who had no standard by which to measure the prosperity of a West India Island, but the number of cotton bales, or sugar hogsheads, or rum barrels exported for their own exclusive profit. Perish, if it must be, the sweets of the cane, and the prosperity of the tyrant planter; give us in the place, woman rescued from the lash—the curse removed from unborn millions—our nation delivered from slavery—and God acknowledged as the only rightful proprietor of the mysterious and immortal being, whom He has stamped with His own image, and created for His own glory. But there was no cause for fear: it was not necessary that man should be degraded—that he should be “yoked with the brutes and fettered to the soil”—that we should have sugar, cotton, or rum—there were higher motives than the scourge to induce man to labor; and when “tyrants and slaves no more the earth should see,” the cotton-field and the canebrake would bloom and wave as beautifully and as abundantly as the rich harvest which God in His goodness had granted to this country, or the Indian corn-fields of New England, tilled by the free and thriving sons of those who stepped from the deck of the Mayflower upon Plymouth Rock.—George Thompson's Speech at Craydon.

It was proposed by a Friend that they should be referred to the representatives from the several quarters, to report to a future sitting. This proposition was strongly opposed by the Reformers, and could not be adopted.

At length Doctor Stanton rose, and in a very feeling manner stated that he saw no possible way to prevent the Society from being broken and scattered, unless some concessions were made by both sides; he thought if we would only read the epistles, we might then pass to other business, and the party in favor of them would not insist on their being answered. His views were corroborated by several elderly Friends on the conservative side, and they entreated those who objected, to submit for peace sake, in order that the meeting might proceed. Nearly all who had been opposed to the reading submitted to the proposition—the documents were read, no minute made concerning them, and the meeting adjourned to Fifth day at 3 o'clock.

In the forenoon of 5th day a meeting for worship was held. In the afternoon the meeting for discipline again met, and without any difficulty proceeded with the usual business. It was concluded without a dissenting voice that the meeting was not prepared to continue its epistolary correspondence this year, and the Clerk was requested to inform the Meetings with which Ohio Yearly Meeting corresponds that way did not open to answer their epistles. The queries and answers were then read, during which salutary advices were expressed by several Friends.

Some spoke without due reflection, but good feeling was generally manifested throughout, and the meeting adjourned to 6th day. On 6th day at 10 o'clock the meeting again assembled, the usual business was taken up and transacted with tolerable harmony—the minutes of Friends from a distance (only two in number) were endorsed without objection, and the meeting finally adjourned to meet at Mount Pleasant, next year at the usual time.

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He said that he saw no principle involved in merely reading them; he wished to treat with kindness and courtesy the bodies who sent them, yet he was satisfied that he could not open a correspondence with them to any advantage, as their organization was entirely different from ours, and must be considered a distinct society. He expressed his full approbation of our discipline, and his hope that Friends would not be drawn off by the new organization.

This proposition met with considerable favor from many of both parties, yet there were some of each who could not agree to it.

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On third day, after reading the opening minute, one of the representatives informed that they had agreed to nominate Benjamin Marshall as clerk, and Amos Wilson for assistant; which report was agreed to, without much, if any objection being expressed.

The question pending in relation to the two documents, was again taken up and discussed at much length by a large part of the meeting, the young, as well as the old, and middle aged, taking an active part.

Although much was said that was inappropriate, and some expressions used on both sides that had better been omitted; yet there was little or no unkindness of feeling manifested.

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Some asserted that a majority of the meetings had expressed themselves in favor of reading the documents, others said that our meetings are not governed by majorities, but by weight, or by the influence of those who have most religious experience.

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call upon all the friends of humanity to rejoice over this great victory. Let them not heed the sordid croakings of those worse than Egyptian task-masters, who had no standard by which to measure the prosperity of a West India Island, but the number of cotton bales, or sugar hogsheads, or rum barrels exported for their own exclusive profit. Perish, if it must be, the sweets of the cane, and the prosperity of the tyrant planter; give us in the place, woman rescued from the lash—the curse removed from unborn millions—our nation delivered from slavery—and God acknowledged as the only rightful proprietor of the mysterious and immortal being, whom He has stamped with His own image, and created for His own glory. But there was no cause for fear: it was not necessary that man should be degraded—that he should be “yoked with the brutes and fettered to the soil”—that we should have sugar, cotton, or rum—there were higher motives than the scourge to induce man to labor; and when “tyrants and slaves no more the earth should see,” the cotton-field and the canebrake would bloom and wave as beautifully and as abundantly as the rich harvest which God in His goodness had granted to this country, or the Indian corn-fields of New England, tilled by the free and thriving sons of those who stepped from the deck of the Mayflower upon Plymouth Rock.—George Thompson's Speech at Craydon.

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THE ANTI-SLAVERY BUGLE.

Poetry.

To the Reformers of England.

BY JOHN G. WHITTIER.

God bless ye, brothers!—In the fight,
Ye're waging now, ye cannot fail,
For better is your sense of right
Than kingcraft's triple mail;
Than tyrant's law or bigot's ban
More mighty is your simplest word;
The free heart of an honest man
Than croiser or the sword.

Go—let your bloated Church rehearse
The lesson it has learned so well;
It moves not with its prayer or curse
The gates of Heaven or Hell.

Let the State scaffold rise again—
Did freedom die when Russell died?
Forget ye how the blood of Vane
From earth's green bosom cried?

The great hearts from your olden time
Are beating with you, full and strong;
All holy memories and sublime
And glorious round ye thron.

The bluff bold men of Rannymead
Are with ye still in times like these;

The shades of England's mighty dead
Your cloud of witnesses!

The truths ye urge are borne abroad
By every wind and every tide;

The voice of Nature and of God
Speaks out upon your side.

The weapons which your hands have found
Are those which Heaven itself has wrought,

Light, Truth, and Love:—your battle-ground
The free, broad field of Thought.

No partial, selfish purpose breaks
The simple beauty of your plan,

Nor lie from thron or altar shakes
Your steady faith in man.

The languid pulse of England starts
And bounds beneath your words of power;

The beating of her million hearts
Is with you at this hour!

And Thou who, with undoubting eye,
Through present cloud and gathering storm
Canst see the span of Freedom's sky
And sunshine soft and warm—

Oh, pure Reformer!—not in vain
Thy generous trust in human kind;
The good which bloodshed could not gain,
Thy peaceful zeal shall find.

Press on!—the triumph shall be won
Of common rights and equal laws,
The glorious dream of Harrington,
And Sidney's Good Old Cause.

Blessing the Cotter and the Crown,
Sweetening worn Labor's bitter cup;
And, plucking not the highest down,
Lifting the lowest up.

Press on!—and we who may not share
The toil or glory of your fight,
May ask, at least, in earnest prayer,
God's blessing on the Right!

From the Anti-Slavery Standard.

To—

BY JAMES RUSSELL LOWELL.

We, too, have autumns when our leaves
Drop loosely through the dampened air,
When all our good seems bound in sheaves,
And we stand reaped and bare.

Our seasons have no fixed returns,
Without our will they come and go,
At noon our sudden summer burns,
Ere sunset all is snow.

But each day brings less summer cheer,
Crimps more our ineffectual spring,
And something earlier every year
Our singing birds take wing.

As less the olden glow abides,
And less the chillier heart aspires,
With drift-wood beached in past-spring-tides
We light our sunless fires.

By the pinched rushlight's starving beam
We cower and strain our wasted sight
To stich youth's shroud up, seam by seam,

In the red arctic night.

It was not so, we once were young,
When spring, to womanly summer turning,
Her dewdrops on each grassblade strung
In the red sunrise burning.

We trusted then, aspired, believed
That Earth could be re-made to-morrow,—

Ah, why be ever undeceived?

Why give up faith for sorrow?

Oh, thou whose days are yet all spring,
Trust, blighted once, is past retrieving,
Experience, a dumb, dead thing,
The victory's in believing.

The Butterfly & the Baby's Grave.

A butterfly basked on a baby's grave,
Where a lily had chance to grow;

Why art thou here with a gaudy dye,

Whilst she of the bright and sparkling eye,

Must sleep in the churchyard low?

Then it lightly soared through the sunny air,
And spoke from its airy track;

I was a worm till I won my wings,

And she whom thou mournest like a scrap

sings;

Wouldst thou call the blest one back?

Best Not.

Rest not—inglorious rest

Unerves the man,

Struggle—'tis God's behest!

Fill up life's little span

With God like deeds—it is the test—

Test of the high-born soul,

And lofty aim

The test in history's scroll

Of every honored name—

None but the brave shall win the goal!

Miscellaneous.

From the Liberator.

The subject of the following sketch, which we copy from the *Christian Register*, was a thorough friend of Reform. She had borne her protest against a corrupt Church by separating from it; and in circumstances which would have been to most a great temptation, always identified herself with the most radical and hated of Reformers. There is nothing exaggerated in the beautiful tribute of Mr. Phillips.

MRS. ELIZA GARNAUT.

It is hard to comply with your request for some further notice of the character of Mrs. Garnaut. Those of us who knew her feel it impossible to tell her worth, while the words which to us are tame and halting, will be read by strangers as the usual exaggeration of an obituary. I knew her long and intimately, and though it has been my lot to know many rare and devoted men and women, I can truthfully say, the sight of her daily life has enlarged my idea of the reach of human virtue. I am indebted to her for a new lesson of practical Christianity, and I read now the instances of singular heroism and disinterestedness with annotated eyes.

Mrs. Garnaut was the second daughter of John and Ann Jones, and born at Swansea, Wales, on the 5th day of April, 1810. While she was at school near Bath, her parents died, leaving to her an elder sister, then sinking in consumption, and a brother and three sisters younger than herself. To these was father, mother, brother and sister, watching over their interests and devoted to their welfare till years separated them to various fortunes. Subsequently she married Richard Garnaut, the son of a French emigrant, anti-slavery, the amelioration of punishments, the advancement of woman, she took a deep and intelligent interest, and felt how slight was the effect of all her toil on evils which grew from false principles. She had good intellectual ability, sound practical sense, rare judgment, sagacity that few could deceive, and probed every case, and did, what she did, intelligently.

Bereaved in so many of her relations, separated from her kindred, constantly in the presence of so much sickness and want, she was yet always young, the sunshiny of any circle, enjoying life intensely, happy under all circumstances, full of health, her day perpetual gladness, as if the pathway had been as full of heaven as the heart that trod it.

We say of some, and very truly, that theirs is a Christian life; but it is very rare that, as in this case, the traits of any one are so uniformly as actually to remind us of, to recall, the traits of the great Master. I never knew one so unconsciously penetrated with the thought that she 'came not to be ministered unto, but to minister.' She literally 'cared for nothing,' but like Luther's bird, rested all her interests on the infinite love, after which her own life and spirit were so closely copied.

The marked peculiarity of her character was this entire giving up of herself to others, and the beauty of her perfect unconsciousness of it. We see many unselfish, many disinterested, many devoted persons. But neither word, nor all combined, at all describe Mrs. Garnaut. What others do with effort, or, at most, from a sense of duty, in her seemed nature. Yet not the heedless generosity of childhood or sentiment, but the harmonious working of nature which existed only to serve others as naturally as a tree grows. So utterly unconscious was she of this active and unceasing devotedness, that she neither seemed to think herself different from others, or to deem they ought to leave the usual way of the world to be like her.

She had that rare union, great tenderness and great firmness of character. Though her heart bled at the sight of woe, yet she faced and alleviated sufferings of the most horrid description with a spirit full of courage and hope.

She died, worn out, doing all her kind heart dictated, and all the wretched needed, but more than one person's strength, or the means placed in her hands, were sufficient for her. She felt she had herself still to give, and died in the sacrifice. All this, so feebly described, was the work of one young woman, left in a strange land, without means and without friends. Those who knew her, have the joy of remembering that they did not entertain this angel unawares. Her death practically breaks up the society she served.

The institution, unspeakably useful, will be continued, but the motherly love, the tenderness, the readiness for every toil, the sympathy for all who, the pre-eminent ability, working wonders with nothing, the heart which made the Home so beautiful to visit, as well as so variously useful, are gone. What she created, what nothing but her unique character sustained, dies with her.

As was said of the good English Bishop,—'Surely the life of one like this ought not to be forgotten.' I, who saw and heard so much of it, shall, I trust, never recollect it without being better for it. And if I can succeed in showing it so truly to the world that they also may be the better for it, I shall do them an acceptable service."

Yours truly, WENDELL PHILLIPS.

CAUTION TO TRAVELLERS.—Northern people, when travelling through slaveholding States, should be very guarded how they address the negroes, as they not only expose themselves to detention and trouble, but to severe penalties. A case in point happened here on Sunday night last. Two strangers, one from New York and the other a cosmopolite, employed two darkies to show them the city. Taking them into the bar-room of the Rough & Ready Hotel, the first mentioned indiscreetly asked one of the negroes in the presence of Mr. Wheeley, the proprietor, if he would go to New York with him. The negro replied, he would go anywhere with him. The tour then left the Hotel together.

The question having been asked with apparent seriousness, Mr. W. informed officer Hale of the conversation, who immediately went in pursuit, and with the assistance of another watchman, overtook and arrested the whole party. They were kept in custody until yesterday morning, when they were arraigned before the Mayor, who discharged them at once on hearing the circumstances of the affair. The Northerner produced letters of recommendation from prominent individuals at the North. If his question had been a serious one, he would not have asked it in the presence of Mr. W.—Richmond *Advertiser*.

If the question had been a serious one, of course it would not have been asked in the presence of Mr. Wheeley, the sneaking proprietor of the "Rough & Ready." We commend that individual to the patronage of the North.

The test in history's scroll
Of every honored name—

None but the brave shall win the goal!

Decidedly Rich.

One of the parvenu ladies of our village, but would be wonderfully aristocratic in all domestic matters, was visiting a few days since at Mr. G—'s, (all know the old Major) when, after tea, the following conversation occurred between the Major's excellent old fashioned lady and the "top-not," in consequence of the hired girl occupying a seat at the table.

Mrs. —. Why Mrs. G—, you do not allow your hired girl to eat with you at the table? It's horrible!

Mrs. G—. Most certainly I do. You know this has ever been my practice. It was so when you worked for me—don't you recollect?

This was a "cooler" to silk and satin greatness; or, as the boys call it, "Codish Aristocracy." And after coloring and stamping, she answered in a very low voice, "Y-e-s, I b-e-l-i-e-v-e i-t w-a-s," and "sloped."—Jackson *Patriot*.

AN OCCURRENCE IN A COMMON SCHOOL.—

The teacher—a young lady, put the question to her scholars, one morning,—"Who made you?" The oldest boy could not tell, neither could any of the scholars, till she questioned the smallest urchin in school. He answered promptly that God made him. The teacher turning to the largest boy said—"are you not ashamed not to know what this little fellow knows?"

"He," replied the "big 'un"? "Thunder! I should think he might know; 'taint a fort-night since he was made."

ANTI-SLAVERY BOOKS !!

THE following are for Sale at the SALEM BOOKSTORE.

Jay's Review of the Mexican War.

Library Bell.

Douglas' Narrative.

Brown's Do.

Brown's Anti-Slavery Harp.

Archy Moore.

Slavery Illustrated in its effects upon Women.

Despotism in America.

Church it is, the forlorn hope of Slavery.

Brotherhood of Thieves.

Slaveholders Religion.

War in Texas.

Garrison's Poems.

Pierpont's Poems.

Phillips' Wheatear's Poems.

Condition of the People of Color.

Legion of Liberty.

Madison Papers.

Phillips' Review of Spooner.

Disunionist.

Moody's History of the Mexican War.

Letters and Speeches of Geo. Thompson.

And various other Anti-Slavery Books and Pamphlets. Also a variety of other Reform Publications; such as

Equality of the sexes, By Sarah M. Grimke.

May's Discourse on the Rights and Condition of Woman.

Auto-biography of H. C. Wright.

James Boyle's letter to Garrison.

Burleigh's Death Penalty.

Pious Frauds, Pillsbury.

Health Tracts.

Water-Cure Manual.

Female Midwives.

N. P. Rogers' Writings.

Theodore Parker's Sermons.

Ballou's Non Resistance.

George S. Bushnell's Poems.

The Young Abolitionists, by J. E. Jones, &c. &c. &c. &c.

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